

fastenings of bells round her neck. Having accidentally broken the horn of a cow, or a bone in her body, or having broken her tail or injured her skin, one shall live, for a fortnight, on Javakam. A member of any of the three twice-born orders, having unknowingly taken wine or any excrementitious matter such as the stool or urine, should be re-initiated with the holy thread. Shaving of the head, carrying of staff, wearing of the grass-girdle (Mekhalit), begging of alms and observance of vows should be omitted in the rites of such second initiation of the twice-born. Raw meat, clarified butter^ honey and seed-oils, kept in the vessel of a man of -vile cast, become pure as soon as they are taken out of it. The practice of a quarter-Krichchha penance consists in taking a night-meal on the first day, in living on what is obtained without asking on the second day, and in fasting on the .third day of its term, while that of a half Krichchha Vratam is double of what is laid down in connection with a quarter-Krichchham. The practice of a Prljdpatyatn penance, which extinguishes all sin^ consists in triply doing What is laid down in respect of a quarter-Krichchham. A Krichchham penance, practised by fasting for seven days in succession, is Called a Maha-Sanfcapansm Vratam, Take only warm water on the fir<t) three days, only warm milk on the second three days, and only clarified butter on the third thfee days of the pena?ice. This is called the sin-absolving Tapta-Krichchha-Vratam. The practice of a

Paraka Vratam,
which extinguishes all sin, consists in
fasting for twelve days
in succession.

In this penance the penitent shall take one
morsel of foot
(Pinda) on the first day of the light
fortnight. and successively
increase the number by one, each day till
the day of the full
moon, and thereafter go on decreasing it
by one, each day, till
the day of the new moon. The compound
known as the
Panchagavyam, the use of which tends to
extinguish all sin*
shall consist of the milk of a golden-
coloured cow, the